3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

A list of craftsmen and their trade vide page 105. A few words may be added here on some particular crafts. They have skilful blacksmiths; these make spears, BLACKSMITHS hoes, axes, harpoons, picks, arm-rings of brass and of iron, bells, chains. Their handicraft, which is carried on chiefly during the dry season, is a travelling one; they take their tools and go about from one place to another. While among the Dinkas the blacksmiths are considered a low, despised class of people, who live separate from the villages in the bush, with the Shilluks they are respected persons, and accordingly their pay is good. The employer has to support the blacksmith working for him, and pays him a sheep beside. Iron is not found in the Shilluk country. Previous to the opening up of the country to the traders the iron secured by the Shilluks came from the Dinkas and Nuers, who seemed to buy it from the natives of the Upper Nile regions (Jurs, Bongos), where iron is smelted; some may also have come from Darfur through Kordofan. In recent years, however, nearly all of it is procured from the north, and is of European origin. A remarkable proof of the growing willingness on the side of the natives to work for wages is the fact that during the last two years the American missionaries have introduced and sold to the natives some thirteen tons of raw iron, together with a great number of good iron tools, as axes, etc. Not only the raw material, but even the finished articles of native manufacture are gradually being replaced by European imports. Their good spears are still made by their own blacksmiths, but many cheap spears are bought from the traders; so are their crude axes, mattocks and hoes. Iron bracelets and other ornaments are made by their blacksmiths from iron rods. If the rod is too large, it is heated and beaten out. Whatever the Shilluk blacksmith makes, is superior to the imported article that he gets from the Arab or Greek trader. It may be mentioned that the word *bŋgo*, which means originally and properly "blacksmith", has also the wider sense of "craftsman", and has become a designation for all other crafts they practise.

An important craft is that of the thatch-maker. The roofs of the Shilluk OTHER CRAFTS houses are of a peculiarly neat description. While the Dinkas generally leave the roof with the appearance of being unfinished, the grass not being smoothed down and cut at the ends, the Shilluk thatcher makes his thatch with a neatness which really excites admiration. The framework of the roof is always made on the ground and placed on the circular wall like a great conical cap.

Plaiting is pratised by both sexes. Men make the large, coarse mats for enclosing yards, and also the large grain baskets. Women plait small fancy mats for covering food, and also very nice small coloured baskets, sieves, etc.

Most of the men make their own ostrich shell girdles. The shells are first broken into irregular pieces, which are pierced in the center with an awl-

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

ákpéè a kind of mat made of ambach, as a seat for chiefs only.

dim a sieve of cloth, for straining beer.

wíjí grass for stopping up cracks in the wall, to keep out mosquitoes. 352

afúel a pot.

ŋíŋì?

tyrì?

11. Handicrafts.

bìŋŋè means a skilful man, one who is particularly skilled in some work, and who, therefore, likes to do this work, and is asked by others to do it for them, so that this craft becomes "his work". Of course it is not his sole occupation, except perhaps in the case of the worker in metal. His is a trade held in high esteem, so that he has become the *bìŋŋè* par excellence; if the natives simply speak of a *bìŋŋè*, they mean the smith or metal-worker. He does not practise his craft in one place, but goes from village to village. The other craftsmen practise their craft only occasionally. But as a rule one man knows and practises only one of the arts enumerated below. 463 [326]

bŋ̀ŋ̀ tʃó maker of spears; plural: *bìŋ̀ŋ̀ tʃó*.

bŋ̀ŋ̀ tyŋ̀k kí tʃó the man who files spears.

bŋ̀ŋ̀ tʃɔ́ɔ́ kí bʃ́l tʃó the man who makes the spear-handles straight.

bŋ̀ŋ̀ dak tobacco-pipe maker.

bŋ̀ŋ̀ yʃ́ŋ́ kí bʃ́l tʃó the man who makes spear-handles.

bŋ̀ŋ̀ twook kí pʃ́k potter, generally a woman.

bŋ̀ŋ̀ gwʃ́ŋ́e ŋ̀t who carves, makes figures on gourds.

bŋ̀ŋ̀ yúr kí tyʃ́l who makes the string on which the gourds are hung.

bŋ̀ŋ̀ wíth who makes the roof of huts.

bŋ̀ŋ̀ ŋwʃ́ŋ́ŋ́ kí ŋ̀ɔ́n who makes skin-clothes.

bŋ̀ŋ̀ áŋ́ŋ́ who makes cotton clothes.

bŋ̀ŋ̀ tʃɔ́ɔ́ carpenter.

bŋ̀ŋ̀ ʃʃ́t who tattooes.

bŋ̀ŋ̀ tʃɔ́ɔ́ kí loŋ́ who makes clubs.

bŋ̀ŋ̀ chʃ́k kí kɔ̀t shield-maker.

bŋ̀ŋ̀ tʃɔ́ɔ́ kí kwʃ́r who makes shields to protect against clubs.

bŋ̀ŋ̀ yɔ́t kí ŋ̀ɔ́n tailor, sewer.

bŋ̀ŋ̀ tʃɔ́ɔ́ kí bʃ́l drum-maker.

bŋ̀ŋ̀ɛ́ kwʃ́chʃ́ bʃ́l who covers the drum with a skin.

bŋ̀ŋ̀ɛ́ fwʃ́ʃ́ bʃ́l who beats the drum.

bŋ̀ŋ̀ɛ́ lɔ́ɔ́ kí tʃ́yʃ́ who polishes beads.

bŋ̀ŋ̀ɛ́ fʃ́ch kí ryk who makes ostrich shell beads.

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bíjɔ́ ɛ́dídí who beats the small drum "*ɛ́dídí*".
bíjɔ́ ɲɛ́ɛ́ kí jɔ́ who knocks out the lower incisive teeth.
bíjɔ́ ɲwɔ́ɔ́k who cups.
bíjɔ́ ɛ́ɛ́t kí wɔ́ɔ́ who dresses the horn of cattle.
bíjɔ́ rɔ́ɔ́k who castrates bulls.
bíjɔ́ ɛ́jɛ́r who pierces the ears of cattle and men, to put in ear-[rament.
bíjɔ́ kwɔ́ɲɔ́ wɔ́r the leader in singing.
bíjɔ́ bɛ́ɛ́ kí ɟɛ́ɛ́ who makes the dancing-sticks.
bíjɔ́ tɔ́pɔ́ kwɔ́ɔ́ who makes chairs.
bíjɔ́ ɟɛ́ɲɔ́ who makes the neck supports or rests.
bíjɔ́ kɛ́ɛ́ɛ́ kwɔ́ɔ́ who makes, carves calabashes, gourds.
bíjɔ́ tɔ́ɔ́ŋ kɔ́ɔ́ líɛ́ɛ́ who makes giraffe-tail necklaces.
bíjɔ́ tɔ́pɔ́ kí ɟɔ́ɔ́r ɛ́ɲɔ́r who makes mat-doors.
bíjɔ́ ɛ́bɔ́ɔ́ŋ kí bɔ́ɲɔ́ net-maker.
bíjɔ́ ɛ́bɔ́ɔ́ŋ kí ɟɔ́ɲɔ́ door-maker.
bíjɔ́ ɛ́bɔ́ɔ́ɲɛ́ kí ɟɔ́ɔ́w salt-maker.
bíjɔ́ ɛ́ɲɛ́ ɟíɔ́w maker of iron bracelets.
bíjɔ́ ɟíɛ́ɲɔ́ líɔ́ one who plaits stripes of skin at the end of the club-handle, to prevent the club from slipping from the hand.
bíjɔ́ bɔ́ɔ́ɲɛ́ tɔ́ɔ́ɲɛ́ wɔ́ɔ́ who makes the foundations of huts.
bíjɔ́ wɛ́ɛ́ɲɔ́ diver.
bíjɔ́ ɟíɛ́ kí ɲɛ́ɛ́ hair dresser who fashions the hair into small lumps.
bíjɔ́ wɛ́ɛ́r hair dresser who makes the large artificial hair-dresses.
bíjɔ́ wɔ́ɛ́ɛ́ ɟɔ́ɔ́ɲɔ́ hippo-huntsman.
cɔ́ɲɔ́ crocodile hunter.

12. Tools of the bodo, or metal-worker.

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ɛ́bɛ́ɛ́ hammer.
bɔ́ɲɔ́ anvil.
kɔ́ɲɛ́ɔ́ɲɔ́ file.
ɛ́bɔ́ɔ́ bellows.
ɛ́bɛ́r a cover for the pipe of the bellows, to prevent its growing hot.
ɛ́ɟɔ́ɔ́ɲɔ́ drongs.
ɲɛ́ɛ́ chisel.
ɟɔ́ɲɔ́ an instrument with which to pierce a hole into the spear-handle, to put the spear in.

13. Clothing and ornaments for the body.

291
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ɛ́bɔ́ skin-cloth, now also used for cotton-cloth.
ɛ́cɔ́ɲɔ́ɲɔ́ loin-cloth for women.
ɛ́bíŋɔ́ front-cloth for women.
ɛ́bɛ́r skin-cloth for dancing worn by both sexes

19: Howell & Thomson E, G-5 (1943-1944) 1946
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There were various dignitaries created *fages* or chiefs responsible for separate small ceremonies. These had all to be appointed. They were old female *nyireths*, specially appointed, who looked after certain shrines of Nyikang. 643

An interesting ceremony was the lighting of the fire for the special blacksmiths, Kwanyikang from Golbainy, to make the sacred spears. It took place in the middle of January. A rough grass shelter was built on the clear ground east of Fashoda, and a white bull with brown markings was brought up for slaughter, and a black cow calf from the sacred herd of Nyikang. This was not for slaughtering, but was given to the Kwanyikang to take home. It and its offspring will remain the kine of Nyikang. A brown sheep is also brought. 643 782 [372 326]

Some little way off from the shelter the blacksmiths' implements, bellows, anvils, hammers etc., were brought out and laid upon a bull skin. When all was ready the implements were moved with great care to beside the shelter where they were laid out on the bull skin once more. Then the cow calf was completely draped in cloth, great care being taken to see that it was blind-folded. The bull calf and sheep were all tethered close to the shelter, and the spectators, including the *reth*, who took no part, stood round in a semicircle.

Two spears, sacred to Nyikang were brought down from the mound Aturwic, and a part of the sheep's right ear was cut off with one of the spears. This ear was said to assist the making of the fire. It was placed with some tinder upon a hearth beside the shelter, and the butt of a fish spear twirled and fire made. The sparks were nursed and taken into the shelter, where they were fanned into a fire. Then a piece was cut from the right ear of the bull, and put into a small gourd. A little bull's blood was also drained into the gourd. A blacksmith seized a hammer and hit the bull a blow on the base of the skull. The bull fell at once. Two more blows were delivered, and as it was about to die an incision was made in its throat with a spear, and the blood drawn off in gourds. The small gourd was said to be a libation to Nyikang, the large gourds full of blood were said [778] [372]

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

463 824 [283] stalks of millet, binding them together with ropes which he makes of grass. The same grass provides him with the thatch for the roof, mats for his door, ropes of varying strength to tether his goats and cattle, and a rope of great thickness and strength to assist him in the dangerous sport of hunting the hippopotamus. From reeds gathered by the riverside he weaves grain baskets and fish traps. If a cow of 463 [232] his falls sick he can act as a veterinary doctor, and if he fails to effect a cure for the animal, he is quite competent at least to cure its hide! He makes his own pottery, beautifully [323] symmetrical and balanced, without the aid of a wheel, and fires it in an earth oven, and grows the calabashes which [415] provide him with drinking bowls. He can turn his hand to [294 237] shoemaking, fashioning a clumsy but serviceable sandal from hippopotamus hide and cow skin by using his spear blade very cleverly as both knife and awl. When his work is done he will fill his home-made pipe with tobacco he has grown and cured himself and gratefully drink the beer that his able wife has brewed for him. There are, naturally, some among them who are more gifted than others, or who show a special aptitude in some particular craft and therefore specialize in it. Thus, a Shilluk householder who wishes to have a superior type of thatching on his house will call in an expert to do it; yet such experts are comparatively few, because they are unnecessary in a community where each one is brought up to do everything for himself, and has no other work to prevent him from living a communal tribal life in full. The one craft that is completely exercised by a special few is that [326] of the blacksmith, and this because ironwork is so small a need in the life of the Shilluk. It is true that his two spears [411] and the small hoe he uses for cultivation are indispensable [412] to him, but once he acquires them they last a lifetime, and it would be a waste for him to collect the—to him—elaborate and expensive tools of the blacksmith's trade for which he would seldom, or never, have use. If ever he [437] needs a new spear or hoe he will, by buying or bartering, obtain it from the local smith, or—as is more likely in [439] these modern days—make his way to the nearest Arab

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

reth, no building may be done and the usual burning off of the grass in the early dry season is forbidden.

During this time also active preparations are on foot for the ceremonies of installation. Iron must be obtained and special ceremonial and presentation spears forged; silver, ivory and ostrich feathers procured for the making of bracelets and other ornaments; a hunting party has to make inroads (either without the knowledge or with the connivance of the government) upon a strictly protected species of antelope in order to obtain the highly prized skins which serve the purpose of purple and ermine in the installation ceremonies. The forging of the sacred spears is introduced with special ceremony; with appropriate sacrifice new fire by the immemorial method of the friction of hard wood upon soft is made and the implements of the blacksmiths blessed.

There is great activity during this period of preparation in Akurua in the north of the country, Nyikang's own sacred village. It was from here that the hero-king disappeared in a whirlwind from the sight of mortal man, and it is to Akurua that he returns in order that he may go to Fashoda to install his successor as reth. In the shrine at Akurua are housed the sacred effigies of Nyikang and his son, Dak, which are carried in procession from Akurua to Fashoda for the installation. These effigies consist of heads of ostrich feathers fixed in bamboo sockets, and are in fact fetishes, since the souls of Nyikang and Dak are believed to inhabit them. On the death of a king the old effigies are destroyed and new ones made for the installation of the reth-elect.

When preparations at Fashoda are completed, messengers are sent to Akurua to inform Nyikang that it is time to march to Fashoda. The effigies are then carried out, borne aloft by members of a clan whose special prerogative this is, and start on the journey to the capital, a distance of about seventy miles. The procession moves south at a smart pace. Dak's mop of feathers on the end of a long bamboo pole looks like an oversized feather duster; Nyikang's head of ostrich plumes is very much bigger than that of his son's,